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Patio In Old French Quarter
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The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Roger Babson Talks to Ministers

LAYMEN BELIEVE in evangelism and preaching missions. They are glad to hear ministers preach when they are "all excited" about something. Such ministers are then inspiring and effective. Every minister can do this a few Sundays each year. Laymen, however, are not interested in the routine half hour weekly sermon which ministers mechanically produce. Laymen believe they can use their time much better at home by reading or listening to the radio than by attending church and listening to a discouraged minister preach. When you see a layman in church remember he has some real trouble and has come to you for guidance and courage.

One of the common criticisms of laymen is what they unjustly call the ministers' "hogging of Sunday". They refer to taking an hour and a half in the middle of the day for the only Church Service thus spoiling the day for other things. They feel this is unreasonable and unnecessary, especially during summer and fall. Laymen believe in the Church and love the Church; but they feel that ministers should endeavor to adopt the Church program to changing conditions. "Build the ship to suit the passengers", instead of the reverse.

"What kind of a church Sunday program would laymen like?" you may ask. Well, here is my guess: Arrange for at least five services each Sunday, viz, Early Service at 8:00 A. M., Children's Church at 9:30 A. M., Formal Service at 11:00 A. M., Vespers at 5:00 P. M., and later a brief evening Young People's Service. None of these services should exceed one hour. With the exception of the 11:00 A. M. service, one-half hour would be a better goal at which to shoot. Then count the number of persons who enter the church during the entire day instead of at the stated hour in the middle of the day.

Use no written sermons and—except when especially inspired—limit your talks to fifteen minutes, repeating the same talk, prayer and scripture-reading at 8:00 A. M., 11:00 A. M. and 5:00 P. M. Have familiar hymns, emphasize prayer and worship. Be content with a very few people at these services: but make an honest attempt to help those who do come. Churches having parish houses will hold some of the services in the living room of the parish house. Other churches will remove the rear one-third of the pews, carpet this portion of the auditorium and furnish it with comfortable chairs and sofas, as a lounge. Of course each church has an individual problem. My point is that most churches have a real problem and that this problem can be solved.

Picturesque New Orleans

THE CITY of New Orleans, where annually is held the ancient Mardi Gras festival, is rightfully called a city of contrasts. Here we find a modern city of tall buildings, comfortable residences, large parks, opportunity for all types of recreation and sports, a bustling business center. But the lure for the vacationist is in the old city, a quaint mixture of French and Spanish influences.

Here we find tinted walls, with overhanging balconies and cool, shaded patios and courtyards. And here one lingers to buy trinkets and hear tales of the historic and romantic past. Here is the home and office of the great Doctor Antomarchi, maker of the Napoleon death mask, who is reported to have been the Emperor's personal physician and later to have practiced in New Orleans. A leisurely stroll in Orleans Alley, better

(Continued on page 5)

Who's Who

The cover cut is a picture of a Patio in the French Quarter, New Orleans, La. and is loaned through the courtesy of the Illinois Central System.

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Widening Areas of Social Sympathy

IT IS WITHIN a single generation that the church has come to talk about a social gospel. Before that Protestantism in particular viewed its program as that of winning individuals to faith, and of perfecting these individuals in a Christian way of life.

The science of sociology, if indeed it is yet a science, might be said to have originated from the speculations of Auguste Comte the philosopher who first used the term sociology. Herbert Spencer in his system of philosophy devoted much attention to sociology and produced a set of theories to account for social phenomena, using the observations of others.

The church in America first felt the impact of the social movement through the labors of Josiah Strong, Washington Gladden and Walter Rauschenbusch. Particularly the latter commanded the attention in his day of large numbers of young clergymen. To a generation that held strictly to biblical preaching he showed that both the prophets and Jesus spoke frequently on social topics, and that no theme was so much on the lips of the Master as the Kingdom of God. A generation that had talked a lot about a "full gospel" woke up to the fact that it had only half a gospel.

At this time the chief point of interest of the church was in the matter of the social attack on alcoholism. The period of individual pledge signing was practically over. The church saw alcoholism as a social problem, and proposed a political attack on it. This attack was led by the Anti-Saloon League to a premature victory just after the World War.

Now that prohibition has come and gone again for most of the country one may attempt to draw some lessons from this experience. The church interest in prohibition too often obscured its interest in other worthy matters. The church crowd in Illinois, for instance, once helped elect a senator who was not admitted to the United States Senate because of his low political morality. It was the beginning of a serious division of the church forces in this state. Similar things occurred in other states.

An undue confidence in political remedies for social ills led the church to drop its campaign of education once that prohibition was in the national constitution. Indeed, the coming of prohibition cut the nerve of the educational program. How little dependence may be placed in the strongest legislative enactments when not re-inforced by public opinion may now be appreciated.

The frequent strikes and labor troubles of the cities and mining districts led the church early to view this field. The Social Creed of the Churches, put out by the Federal Council of Churches years ago, dealt very largely with industrial questions. Some of the positions taken in this historic document were regarded as radical in its day. They would now be considered conservative. The investigation of the great steel strike and the publication of the facts brought to the church people a great deal of criticism from business interests. But there has been a steady improvement ever since in the working conditions of laboring people.

There was a strong temptation for the church to espouse the cause of labor unions. The right of labor to organize was rightly defended. It was fortunate that the church did not identify its interest with that of all labor unions, good and bad. Some of the most dangerous gangsters of the big cities are labor organizers. The church might have found itself in alliance with these men. Furthermore the church might have found itself maneuvered into the position of a class organization. Ideally the church is the spiritual home of all men, and not just those of a single social class.

The church has supplied arbiters in a good many labor disputes. She has often championed the cause of working people when it seemed right to do so. But the biggest service the church has rendered has been in the education of its public with regard to labor matters.

Prior to the World War few sermons were ever preached in American pulpits on the subject of war and peace. One is astounded to find how slightly this great cause affected the preaching and writing of ministers of the gospel in this country prior to 1914. It was natural that the church should awake to the evils of war when the world lay in ruins in 1919.

Perhaps the first religious reaction toward war was that of the pacifist. It was an old point of view, found among Quakers for hundreds of years and expounded by Leo Tolstoi. If everyone would refuse to cooperate with war, war would automatically end. Hundreds of young men, particularly of the student class took a pacifist pledge.

To some who hate war with all their hearts, this individual attack on a social evil seems heroic but futile. It reminds one of the pledge signing days prior to prohibition. The pacifism of Tolstoi rested back upon a legalistic handling of the Holy Scriptures, or rather of certain selected scriptures.

Some do not hold with pacifism from an ethical point

of view. These hold that the right of self-preservation is a primary right. When pushed into a corner, any man may be expected to exercise it.

Many churchmen have thought the most successful attack on the war system would be a political attack. They have held to the League of Nations and the World Court. The coming of the Kellogg pact was hailed by other churchmen as the end of war. These men were involved in the same fallacy as those who saw in constitutional prohibition the end of alcoholism.

The Congregationalists the past year carried this question to the people through a plebiscite taken in the churches on Armistice day. The people were allowed to vote on a number of propitions. Only fifteen per cent took a pacifist position. Only a small per cent pledged themselves to fight any war the United States might get into. The lay sentiment of this denomination was somewhere in between these two extremes.

The plebiscite is certainly a much better device than the hastily prepared resolutions put before church conventions, prepared by a few men and jammed through to represent the people of a whole denomination. The Congregationalists will take a plebiscite on the industrial question this coming year. This obviates the possibility of a serious rift between clergy and laymen which appeared in at least two denominations the last year.

When the depression came, the church had better reason to be interested in a social question than ever before. Church doors were closed. Mortgages were defaulted and receivers appointed for formerly wealthy congregations. Many church people lost their jobs, their homes and their morale. No one could longer blink the fact that the economic question did have a relation to religion.

Once more the church found herself unprepared to lead. A number of the younger ministers were Socialists. These felt that the only remedy for the economic ills of the country was the Marxian remedy. These taught the church to pass resolutions against "the profit motive" in industry, and these resolutions were often voted by people who by no means knew the implications of the resolutions.

Those who have not accepted the Marxian remedy for our economic ills defend themselves in a variety of ways. They decry the acceptance of a paper plan of economic salvation found in "Das Kapital." They decry the stirring up of class hatred which they assert is an inevitable result of the Marxian philosophy. They are also opposed to its materialistic philosophy and its open antagonism to religion. The latter is not found only in Russia. It has been a part of pure Marxianism from the day the German Jew first originated the wise-crack that "Religion is the opium of the people".

A much wider section of social opinion has followed the idea of a gradual improvement of society including old age pensions, unemployment insurance, public works in time of depression and other familiar devices. A conservative section of the church has attacked these programs as coddling those lacking in industry and thrift.

The coming of Kagawa to America this year has coincided with a remarkable revival of interest in cooperatives of various kinds. Kagawa believes that the cooperative movement might end "the profit motive" without involving us in Marxianism. Thus the structure of capitalism might remain, without the abuses that have characterized this system. People in America are being made familiar with English, Danish and Swedish achievements in this field.

Any one who reads economic literature is made to realize how wide are the divergences of the most skilful writers of economics. One may doubt that economics is yet a science, though it does gather facts of a certain sort and seek to interpret them.

After these experiences of a generation, those who try to get the church to confine her efforts to preparing souls for heaven, have little hope of success. The church's most immediate and pressing job is to show people the good life in the here and the now. The new evangelism that is now on the road will set forth the social gospel as well as the individual gospel. Men who are invited to share our religion will be asked to share the whole loaf of the gospel and not any half loaf.

While this is true, there are some notes of caution that need to be sounded. The church must not be too much involved in politics, whether radical or conservative. The whole history of the church indicates how dangerous this may prove to be.

The church needs to be more cautious about the kind of resolutions it adopts. These should not be the result of passion and prejudice. They should not be the half-baked products of men beyond their depths in fields where they do not specialize. Indeed, one suspects that the plebiscite method of securing a declaration of church attitude is the fairer one The church should deal with these questions in classes and forums where dissenting opinions may have a voice.

But after one sounds these words of caution, one feels how tragic it would be for the church to be complaisant in the face of crying evils, or lack the sense of justice which sent Amos on his great preaching mission. There are many neglected sections in the gospel of Luke and the epistle of James which have not been treated in the ordinary pulpit. But even more important, there are millions of lives in this country that are being wrecked by social conditions that make the full life of man impossible. To love our fellow-men means to preach a gospel that is both individual and social.

The Threat of More War

ALL EUROPE sits tense this summer, waiting only to note where the next war will break out. That it is only a few months away is commonly believed. Great Britain has ordered gas masks enough for all its adult population. Her war preparations in other regards are feverish. It is charged that Germany is spending four billions a year in war preparation. Italy has one of the great flying corps of the continent. Russia has not

ceased to prepare through the entire history of the Soviet Republic. America has the largest peace time budget for preparedness in our entire history.

Hitler seems to have an understanding with Mussolini. The Spanish Fascist uprising has encouragement from these leaders. Hitler in his book "Mein Kampf" declares for a drive eastward. Some observers believe that he will attack Czecho-Slovakia and then Russia. At this point Japan would attack Russia on the East. It would be hoped that France and England might remain out of the conflict. If they did, they would be taken care of later. But they would not. France is in alliance with Russia. England might hesitate, but would soon find it necessary to get in on the side of Russia.

What will America do? Will she insist on shipping goods to all belligerents until some one sinks a ship for her? Will she then get into a war to defend the merchants of war goods? Will she once more be played for a sucker with her war loans? History has a way of repeating itself.

There is an Emergency Peace campaign in process through the country. It will not likely stop the war. But it seems to be one of the few things a Christian man may do these terrible days, to encourage these meetings.

The Revival of Worship

BETWEEN A town meeting and a service of Christian worship there should be a difference that would be apparent to the most casual observer. Yet such a difference does not always exist. We have considered many problems and we have defended many causes, while the deeper needs of human souls were not always well served.

It is encouraging to note a new interest in worship in many sections of the Christian church. It is reflected in a new architecture better adapted to worship. Theological seminaries train students in the art of worship. One may also believe that many laymen are coming to believe truly in the place worship may have in the development and strengthening of human personality.

The fundamental purpose of worship is to adore God. The primitive man sought to placate Him, or to win His favor. The Christian comes confidently into His presence believing that He loves His children. God includes in His being our ideals of life. To adore God is to fix our minds more firmly on that which we ought to become. In worship great human sympathies are quickened and set at work. It is from the ranks of the worshippers that have come most of the philanthropists. Dr. Vogt insists that worship is a celebration of the joy of life. In true worship the human spirit rolls off its burdens and finds rest.

The church which neglects the assembling of itself together will be a weak church. Without doubt the first step in the autumn program of the churches will be to build up once more the broken habits of worship and through regular worship bring to the people a sense of the Divine guidance and the Divine will.

Religious Certitude

THE HAUNTING doubts that come at times to the best of Christians bring with them a poignant feeling of spiritual insecurity. John the Baptist in prison sends word to Jesus to ask for more certainty with regard to the Master's great mission and calling. The answer of the Master was a most interesting one.

To the man uncertain of his Christian faith today many might offer some new logical argument. Certitude would be erected upon the feeble foundations of a syllogism. But logic has never given the human mind the certitude it sought. The reply to a man living in an age of science must be an appeal to the laboratory method.

Fortunately such a method has been for long a part of our Christianity. Nathaniel says skeptically, "Can any good thing come out of Nazareth?" The answer is worthy of the best of our Christian traditions, "Come and see". Religious certitude arises out of experience. That is precisely what our fathers sometimes said about assurance in religion. They held to the value of a religious experience. Sometimes they standardized this experience too much, and tried to fit all souls into the same mold. But given a large enough definition, it is as true today as ever that men know salvation by having it.

When a psychologist finds that worshipping and working Christians tend to be normal as to their minds and more happy in their outlook on life, we approach religion from the scientific side. It does round out the individual. It does implement him for the service of the community.

With regard to theological opinions, one is not likely to find certainty. But with regard to the value of the Christian way of living there is a laboratory form of proof. The humblest Christian has it.

PICTURESQUE NEW ORLEANS

(Continued from page 2)

known as Pirate's Alley, presents interesting subject matter for artist or architect. One hears tales of Lafayette, Marechal Ney, Louis Phillipe and other notable French characters. A typical French mansion, once occupied by families of high social rank, claims the attention, and the visitor lingers in this picturesque atmosphere with interest, only to return to office, shop or other daily task with pleasant memories of a visit to this colorful, modern city. Our front page illustration, furnished by the Illinois Central Railroad, conveys some of the charm of this ancient city.

Sad But True

Teacher: "Willie! Define the word puncture."

Willie: "A puncture is a little hole in a tire, usually found at a great distance from a garage."—*Christian Union Herald.*

Men Women and the Church

By John R. Scotford

IN THE PAST the majority of our Protestant churches have been unconsciously dominated by the feminine point of view. Today the tendency is for them to become increasingly masculine in their outlook. The younger the church, the larger the community in which it is located, the more numerous the congregation, the more likely is it that the men rather than the women will control its councils.

Several reasons can be offered for the undue feminization of many churches.

The bulk of the Protestant churches are found in the smaller towns and villages. According to the census it is the common thing for women to outnumber men in such communities. Until recent years it was the accepted custom for the surplus young male population of our rural regions to go to the city, while the girls commonly stayed home. The result was a goodly number of spinsters. Fortunately this situation is changing.

Although old maids are getting scarcer, the village and town are still the stronghold of the widow. When a farmer dies his wife commonly leaves the farm for some nearby settlement. The retired farmer usually goes to town. There he retains his traditional appetite but gives up his accustomed physical toil, with the result that he dies from the combination of much eating and little exercise. His wife lives in the town much as she did in the country, and does not die. The result of these conditions has been to give our smaller communities a considerable excess in the number of women as compared with the number of men.

In the past the church has been the most available outlet for the starved emotions of country women. Whether they have lived on the farm or in the town their lives commonly moved in a narrow orbit. Cooking and cleaning; chickens, churning and marketing: such was the stuff with which their days were filled. The church was the one chance to vary this deadly routine. It offered the cheer of company, the stimulation to the imagination of a larger outlook, the satisfaction of the feelings through prayer and song and the excitement of the revival meeting. For the women part of the attraction lay in the fact that not only was the minister a man, but he dressed in a more handsome style and conducted himself in a more elegant manner than did their own menfolk. In a perfectly proper way he served as an idealization of the masculine gender. He supplied the feminine worshippers with substance for their dreams.

It was through the church that the women of America first found an effective outlet for their organized energies. We may laugh at the Female Cent Institution and similar quaintly named societies, but they have played a part in broadening the life of women which has not been properly appreciated. Through their interest in missions our mothers escaped from the meager world of their own households. They saw themselves as an effective agency for the transformation of men and nations. Their lives took on a new value in their own eyes because of the part which they were playing in projecting Christianity upon a world basis. Missions lifted them out of themselves; it gave them a greatly needed "release." Superb was the psychological service which missions rendered to the women of other days.

Every institution is moulded by the needs and desires of its constituency. The church of yesterday secured a more immediate response from women than it did from men. They filled the pews. They gave generously from their scanty store of wealth. They toiled endlessly in the most active of ecclesiastical organizations—the Ladies Aid Society. Inevitably the church catered to the feminine point of view.

The emotionalism of the revival period in the history of American Protestantism was in large measure a by-product of the feminization of the church. Men also enjoyed excitement, but it was the women who found in the dramatization of the conversion experience a great delight. In the Negro churches of the South we can find remnants of the religious methods which once prevailed amongst us—and it is nearly always the women who first "get religion," and who applaud its more bizarre manifestations. Today revivalism is gone, but there remains in many churches a sentimentality which can be traced to it.

A feminine influence can also be seen in the traditional ethical standards of many of our churches. In the past repression has been among the chief of womanly virtues. It is the wife who has usually exemplified cleanliness, order, forebearance and the maintenance of appearances. This has been reflected in the emphasis which our churches have placed upon sexual self-restraint, abstinence from strong drink and tobacco, and the condemnation of many forms of amusement. Necessity compelled the women of yesterday to lead strait-laced lives; through the church they secured a blessing upon their own prudishness. The virtues which the church stresses are likely to be those which are practiced by the group which happens to hold a dominant position in its life. Because the women had little chance to practice the more courageous forms of faith little was heard of the more robust graces in the days of our fathers.

As a result of the feminization of the church in many communities it is not "just the thing" for men to take a very active part in its affairs. They attend its services sparingly. They may give of their means for the support of the church, but they regard religion of itself as something for women to concern themselves with. The usual proportion of women to men in church membership has been two to one—although recent years have

witnessed a marked improvement. But in the small community even today men deal with the church rather gingerly. Of course there are always a few deacons and other pillars of the masculine persuasion, but the women are the real basis of its support.

At this point we may take a lesson from the experience of the Roman Catholic Church, particularly in Latin America. The narrower the lives of the women, the greater their loyalty to the church. In the backward land of Paraguay I attended a Sunday morning service in the cathedral at which the bishop and myself were the only men present. Where wives are kept in oriental seclusion great is the comfort of the confessional. But mass attendance by the women of a community is likely to be accompanied by a mass abstinence from the church on the part of the men. I haunted the churches of South America for six months without once discovering a man kneeling at the wicket of the confessional box. But the reverse is also true. As the zeal of the women wanes that of the men waxes. In this country there is little difference between the loyalty of the two sexes to the Roman church. On Saturday afternoon and evening plenty of men can be found waiting for their turn to confess, while the preponderance of women worshippers is not especially marked.

The same tendency can be seen in our Protestant churches. Where women lead broader lives they may not desert the church, but they certainly relax somewhat their tenacious grip upon the institution. The modern woman is as impatient as any man at the feminization of Christianity which we have often carried over from the past. Today the greatest obstacle to getting men into the church is the mind-set which they have inherited from yesterday. They are in the habit of thinking of the church as something quite different from what it commonly is. The man on the side-walk is likely to be anywhere from ten to forty years behind the times in the picture he cherishes in his mind of the church.

Wherever men make a fresh approach to the church they are likely to find it surprisingly congenial to their taste. We have already enumerated the three situations where men are most easily won to the church. A new organization which is free from the traditions of the past is likely to have the sort of atmosphere which appeals to men. The larger the community, the broader the life of the women is likely to be, and the more equal the appeal which the church makes to men and women. In the city it is the rule rather than the exception for husbands and wives to join the church together, while the number of "church widows" is often matched by that of "church widowers." Large congregations compel the respect of men by their obvious power. They are successful in every sense of the term, and men are glad to share in their life.

The tide has turned toward a larger participation of men in the activities of the Protestant churches. There are two ways in which the church can help along this tendency.

We need to cultivate a more natural type of religion. Too often the church has stood for something as stiff and formal as a boiled shirt. Our faith should express itself in the terms of normal life. Pulpit tones and a pious manner may well be discountenanced among the clergy. People should be human even when in the house of God. Instead of having a stale and musty smell the sanctuary should breathe as sweet an atmosphere as the great out of doors. Men will respond to a faith which expresses itself in a way which is both human and effective.

There is also need for more jobs for men in the church. One reason why the church has held the loyalty of the women is that it has given them plenty to do. In the past men have been asked to usher, solicit money, and do a little teaching. A broader program of activity for men is certain to attract more men to the church.

The Ministry and the Open Shop

Charles M. Sharpe

I HAVE LONG enjoyed the reputation of being a liberal, and yet I declare here and now that I am for the open shop. But I do not mean the open shop as that term is generally used in industrial and labor circles. I mean a real shop which the minister of the gospel keeps open and which he uses as a most valuable accessory to his work in the community. Ever since coming to Maine some seven years ago I have had such a shop and I wish to testify to its efficacy in making contacts and friendships especially with the boys of the town, though this by no means exhausts its evangelistic possibilities.

The shop began in a very small way. There was a bare carpenter's bench in the barn attached to our big New England house. It was a very crude affair, but by the exercise of a little ingenuity and patience I got the thing equipped with a good vise; I scurried about till I found a used lathe some miles away on the other side of the Penobscot river, and presently there was heard in my barn the sound of whirring machinery. Incidentally the old lathe cost me five dollars, while the motor to run it cost fifteen dollars.

Now boys are born investigators, and when this strange and unwonted racket was heard in the barn of the Manse naturally they wanted to know what was going on there. The first nose to appear around the corner and the first eyes to scan skeptically the field of action were those of my first boy friend, "Steve". He was the fat boy of the town but he did not have a fat mind as I soon discovered. He looked with admiration at my

skilful (?) manipulation of the tools, and I could tell by the wistful expression of his face that he wished to try his own hand at the business. This I encouraged him to do explaining carefully to him the manner of holding the chisel, where and how to take his stance. (Just as though I were a professional, when as a matter of fact I was a mere tyro). He began very gingerly and fearfully but soon gathered confidence and before long he was so competent that he wanted to make something. After much palaver it was decided that he would make an electric lamp-stand as a present for his mother which should be a great surprise. From this time onward Steve was a constant patron of the open shop and the lamp-stand made progress until it was finished. It was rather a "poor thing," but for the most part "his own," and Steve viewed it with all the satisfaction of Touchstone looking upon his Audrey. A wise mother received it with enthusiasm, and Steve experienced the full recompense of reward. For some time afterward he came often to my shop and our friendship was cemented for good and all. But the time came when his interests broadened and he was preeminently an out-of-doors lad. He became an ardent seeker after skunks in order to trap them and get their hides which he could sell for appreciable sums. He became known as a mighty hunter, and incidentally he had such a love for wild life of all sorts that he took to imitating the notes and squeaks and grunts of the various birds and beasts. Naturally his interest in such hum-drum exercise as carpentry waned as his more showy accomplishments were popular and in demand upon the village stage. Steve is now pursuing a course leading to medicine, but he is my lasting friend. I believe in the open shop.

Then came Carl, a son of one of our professors, who was a strange sort of boy not taking interest in anything and somewhat of a puzzle to his folks. But there was no lack of interest on his part in that machinery and those tools in the minister's shop. He came so much and was so industrious that his father decided to let the boy have a shop of his own. The result of this was, of course, that he was all wrapped up in his own establishment and came no more to mine. But in my open shop he got his start, and is now a student in the University making normal progress.

After this and in the meantime many boys came around and sometimes worked in groups under my supervision, as, for example, when we made some screens for use in our Church School. This, indeed, was a class project and occupied many weeks, what with the woodwork, the painting and the tacking in of the burlap. But finally it was all finished and those screens are in use. The "work of their own hands is established upon them." Though not so perfect as screens that might have been bought, they are much better from an educational point of view.

Time would fail me to tell of the many other instances in which my open shop attracted various and sundry lads for longer or shorter periods. For example, I should not fail to mention small "Bobby" who deservedly bore the distinction of being the star performer —some said the "bad actor"—of the whole town. Bobby was extremely versatile, and deemed it his duty to exhibit fully upon all possible occasions the utmost of his resources. But I testify that while he was in my shop collaborating with me in making a beautiful stool of bird's eye maple, also as a present for his mother, he was a perfect gentleman. He was too small and his hands too weak to do much of anything except to sandpaper the surface of the stool. He did that with great assiduity and thoroughness. For the time being, at least, Bobby was my friend and pal. Together we produced something really worthwhile, and I am bound to think that some lasting result for good was left with the boy.

Now is it not evident that if I made friends with all these boys and accomplished something worth while in them, while at the same time enjoying myself immensely in their society, I also commended the ministry of the church to the parents and friends of those boys. Many have been the expressions of appreciation which I have received from them, expressions which I have sometimes thought out of all proportion to the importance of the service rendered. Yet I am sure they were very sincere.

Well, my open shop gradually acquired fame, and I began to be personally known as a worker in wood. Naturally all sorts of opportunities began to open up for the exercise of my avocation. There was need for some wooden horses to hold up the big tables used by the Woman's Alliance. I made them at little or no cost. Bases for the evergreen trees used in our Christmas decorations were needed. My open shop produced them. Pedestals and railings for curtain screening were demanded in order that the congregation might not see how beautiful are the feet of those who sing us the gospel of peace. The carpenter's union did not strike but kept the shop open till these ends were achieved. The curtain appeared in due time and was suitably admired by all. Unfortunately the minister's soul was lifted up with pride, and, like Moses, he spoke unadvisedly with his lips. Referring to the curtain he said that it is hoped still further improvements in this line may soon be made. This remark the choir and congregation took to indicate the coming complete concealment of our singers from the public view. But the fame of my shop kept on growing.

Next I was invited to go to the state young people's camp of the Methodist church and to conduct a hobby course in wood-working. I had the temerity to accept, and when the time came I found myself overwhelmed with an enrollment of some sixty high school girls and boys all eager to make something out of wood. Our shop would not accommodate so many so I had to reduce the class to forty. Even then I found that one instructor could not possibly handle so many. But we set to work and turned out camp-stools, book ends and trellises, galore. Some of the work was not much to look at, but we all had a lot of fun, the instructor more than anyone else.

Seven years ago I resolved that each year along

about Christmas time I would present to the out-going president of our Women's Alliance some beautiful product of my shop as a mark of appreciation. In every case this has been a nut-bowl made of mahogany wood and finished with all possible care. I wish I might say that since I inaugurated this custom it has not been difficult to secure leaders for our Women's Alliance. But this would not be true. Such are the ardors of this office that, even with such inducement, it is still somewhat difficult to find willing candidates. Nevertheless, I feel sure that my open shop has done something toward producing a situation in which by some means we have been able to carry on through long years of depression.

The last but not the least of the advantages of this open shop I can not take space to emphasize. I mean the relaxation and recreation the minister himself obtains in this truly delightful and useful hobby. Get you a shop and keep it open.

Meet Saint Francis of Assisi

N. A. McCune

NOT LONG AGO the churches celebrated the 700th anniversary of the death of Saint Francis of Assisi. This year thousands of Americans saw Saint Francis in the flesh. For Kagawa is a modernized and magnified St. Francis. The Italian son of wealth gave his clothes to a beggar and washed the rotting sores of lepers. The illegitimate son of a Japanese geisha girl descended into the hell of the Shinkawa slums and shared his room with murderers and gamblers, harlots and thieves and contracted incurable disease in doing so.

If any one is discouraged over the comfortable and complacent religion which he sees all about him, he may be heartened when he sees that the religion of Jesus has lost none of its ancient power to create dynamic sainthood. Kagawa, in his life of love, is St. Francis reincarnated. The day he took his few student belongings from the dormitory to the slums may some time be observed as an important date in the Christian calendar. "The walls and ceiling of the hut in which he settled", says his biographer, William Axling, "fairly screamed with blood and violence. Murder had been committed there and even the murder-minded citizens of Shinkawa shunned it". His first slum companions, who invited themselves to be his guests, were a wretch with a case of contagious itch, which itch he promptly shared with Kagawa, another was a murderer, and a third was a starving drunkard called the "Copper Statue", owing to the color of his alcohol-soaked skin and the fact that he never moved unless compelled to. The murderer requested the boon of sleeping next his host, so as to escape the ghost which was haunting him. This companioning with human flotsam and jetsam did not cease even when Kagawa was married. The young bride found herself expected to plan the meals for eleven people on fifteen dollars a month, amid foulness, filth and disease that were all but unbearable.

Saint Francis wrote his immortal "Canticle of the Sun," and preached to the birds. The modern St. Francis is also a lover of nature. Beauty is part of his religion. "I have no hankering after a so-called civilized life", he writes. "If the woods and owls, and the rabbits and barnyard fowls pronounce their blessing on me, my cup of life shall be full to the brim". "The tempestous rain, how I love it! How fine the feeling to walk with head erect, clad in a water-proof, through a raging gale that all but sweeps you off your feet. To our young souls it is Nature rendering the supremest of symphonies. Blow! Tempest, blow! Blow away the nation's effeminate morale". The man who wrote that has read his Shakespeare to good purpose.

Kagawa is the intellectual mystic. It has surprised many to learn that this man is so potent an intellectual figure. Americans, who measure everything in dollars, are impressed when they learn that the royalties on his books amount to one hundred thousand dollars, all of which has been given away. The professors at Princeton were astonished at the list of forty-two books which he had read on the theory of evolution. It is this intellectual forthrightness, married to his daily life of love, that has made him the statesman of Christianity. As one reads of his activities, he is reminded of other names: Paul, George Fox, Wesley. Paul traveled over much of the known world, heralding the unsearchable riches of Christ. Wesley cried, "The world is my parish". Fox was not content with spreading the principles of the Friends over England, but came to the colonies in America. Kagawa wants Christianity to take in all of Japan. His Kingdom of God movement is said to have come to him in one of his mystic moods. It seriously plans to evangelize thirty million farmers, five million factory workers, a half million miners, a million toilers in public works.

He takes the sermon on the Mount in the spirit of Him who first uttered it. "If we do not discount the gospel", he says, "but take it seriously and live it adventurously, we will be able to do far more than Russian communism ever dreams of doing in building a better world". Personal belief in Christ, economics, social and family life are blended in an harmonious whole, in his doctrine of salvation.

Is mysticism impractical? It has not been cultivated overmuch in American churches of the liberal school. We have said, "Let us not dream, let us be up and doing". Much of our up-and-doingness has been the revolving of wheels. With this modern St. Francis mysticism is the fountain from which he drinks. It is deep calling unto deep. Something has been lost from the modern church. The fundamentalists do not have it, for

theirs is a religion of despair and escape. Others have rationalized it away.

What this Japanese Christian does makes most of us look like Lilliputians. Diseased, almost blind, hardly more than half a man, he goes steadily on his way. What about it? Is his interpretation of the gospel the right one? Should all ministers give everything away, even to the clothes on their backs? Should they associate with thieves and murderers and dive keepers? Should they take no thought for the morrow? Let us change the subject, this is most disagreeable. Exegetes should re-examine the story of the rich young ruler who refused to give his all to the poor, and show that it was never intended to be taken literally, or even seriously. Meanwhile Kagawa does take it literally and amazing results follow. But it is a most unpleasant subject to talk about. It makes one uncomfortable.

Smiles

Caller: "I'm a bill collector, lady."

Mrs. Nuwed: "Just a moment, and I'll give you the biggest assortment of bills you ever saw."—*Exchange.*

Perhaps you, too, have noticed it. We haven't heard a mother-in-law gag since Dr. Townsend came out with the $200-a-month Pension Plan.—*Exchange.*

It happened at a summer camp. One small boy asked another, "Is this the first night you ever slept in a tent?"

"I don't know—yet," was the uncertain reply.—*Exchange.*

Forethought

Nature is wonderful. A million years ago she didn't know we were going to wear glasses, yet look at the way she placed our ears.—*Exchange.*

Out of the News

"Inflammable Material" Throughout the World

NO COUNTRY in Europe wants war, hence it would be criminal folly to assume war is inevitable, Sir Samuel Hoare, First Lord of the Admiralty, said in the House of Commons a few days ago, "but there is so much inflammable material throughout Europe that a spark might become a conflagration."

Both in Europe and in the United States the major nations are rearming on the theory that an armed camp is the best insurance against war. One of the most disquieting elements in the European situation is the Nazi war budget of four and a half billion dollars for the development of army, navy and air forces.

Japan has refused to adhere to the 1936 London Treaty, and Great Britain has indicated that she will take advantage of the escalator clause to save excess destroyers. An intensive air rearmament program also is being conducted by Great Britain, and recently new types of fighting planes were demonstrated to the representatives of a record number of foreign nations.

The United States War Department a few days ago authorized the establishment of eight new air bases, among them one in Fairbanks, Alaska, which will be equipped for a force of 1000 planes. The other seven will be located at strategic points throughout the country.

"Kagawa in Lincoln's Country"

KAGAWA IN Lincoln's Country, a 100-page booklet in magazine form, came off the press June 25th. It contains a startling comparison of the likenesses between the Emancipator and Japan's most outstanding Christian leader. Stenographic reports of the principal addresses Kagawa has made in America makes available in permanent form the inspiration thousands received. Pictures of Kagawa and other material concerning him selected from the newspapers and magazines of the country complete the contents of this delightful tribute to one who has brought so much of the Kingdom of God to America. Underwritten by the National Kagawa Coordinating Advisory Committee, this booklet may be had for 25 cents a copy from Rev. Emerson O. Bradshaw, 77 West Washington Street, Chicago, Ill., or from Rev. J. Henry Carpenter, 285 Schermerhorn Street, Brooklyn, N. Y.

Farm Income Continues to Gain

FARMERS' cash income for the first four months of 1936 is reported by the Bureau of Agricultural Economics to be the largest since 1930. The total from sales of products plus government benefit payments was $2,079,000,000 from January 1 to April 30, compared with .$1,970,000,000 in the corresponding period of 1935. Larger marketings this month have tended to offset lower prices of wheat, cattle, hogs, butterfat and wool, it is stated.

Pedigrees

It seemed a sacrilege to launch my boat
Upon the lilied surface of the pond;
With creaking oars I forced the sloshing punt
Into the green profusion of a cove
Where myriad lilies starred the rafted leaves,
Their yellow centers golder than the sun.

Plunging my hand along one rubbery stem,
I tore a flower from its mired root,
Inhaling its distillation from the mud
With growing wonder that my watery reach
Had been sufficient to retrace the stalk
Connecting beauty with its muddy source.

I know a Man who died upon a tree
Despite the kingship of His pedigree!

HARRY ELMORE HURD

BOOK TALK

Psychological Problems

Book study of "The Psychology of Christian Personality", by Prof. Ernest M. Ligon of Union College, MacMillan Co.

NOW STRANGE it now seems that each new development of science has been feared and sometimes opposed by leaders of the Christian Church! When scientific methods were at last applied to the study of mind itself and its relations to the body, it seemed to some as if the last stronghold of religion were captured by the enemy. But science today is swinging to the side of religion and especially of Christianity. Both sides are beginning to recognize that the assumption of science, that the universe is everywhere intellible to the human mind when it humbly and patiently attempts to learn, an assumption increasingly verified, is only a new form of the assertion of faith, that the whole creation is the expression of a Mind, like man's, but Infinite. As our author says, p. 21 of the book which we review, "It is no accident that science was born under the influence of Christianity and has had almost all of its growth there. The scientific method is inherent in the teachings of Jesus."

Physiological and experimental psychology has upset our assumption that the soul is a self-determining unit. Like the demoniac, the soul, as science reveals it, shrieks: "Our name is legion, for we are many"! Its feelings, thoughts and acts, at any moment, are determined by the past not only of the individual but of his ancestors and of the whole development of living organisms. Consciousness is related to the sub-conscious as the part of the iceberg which appears above the waves is to the far greater mass below the surface, impelled by mighty but unseen currents. Yet the unity of consciousness, inexplicably arising out of some 300,000,000,000 brain cells, is a fact. And scientific study of morbid phenomena confirms the wisdom of the psalmist's prayer: "Unite my heart to fear Thy name!" It increasingly teaches that the complexes of sex, fear, anger, and inferiority must be solved by a unifying self-control. How? Where can be found a power, in or above this microcosm of the individual soul, which can work such a miracle? Psychologists are increasingly recognizing the practical value of religion. "The objective reality of God is a philosophical question. But whether a personal God exists or not, it makes a tremendous difference to a man's mental health, as to whether or not he has faith in a personal God" (p. 153).

Now, Prof. Ligon carries this pragmatic recognition of the value of religion, to the specific teachings of Jesus. His thesis is well stated on p. 188. "It is no accident that the advance of psychology has everywhere shown the validity of Jesus' teachings. Hypotheses which have been opposed to Jesus' teachings have been regularly discarded when further evidence was obtained. It is because Jesus gave the right hypotheses or mental sets upon which the spiritual law must be built." "The sermon on the Mount is the best single collection of the teachings of Jesus. Careful studies of the Gospels find it an accurate account of His word." (p. 18.) Using it as the basis of His teachings, the author states his purpose to interpret them, in cases of doubt often using "the psychological validity as the deciding factor", and then examining them psychologically.

Such a treatise, testing the theory by applying the whole of Matthew, chs. 5-7, to all the problems of psychology, carried through 375 pages, must face a double criticism, from his fellow psychologists and Biblical exegetes. Yes, and from the practical use of his suggestions by psychopathists on the one side, and pastors and Christians seeking to solve their own and others' problems on the other. We can consider only the latter. But the very appearance of such a book is tremendously significant. Few books have appeared in this decade which have been as stimulating. It should be read and discussed as widely as possible. Preachers will find in it hundreds of sermon themes. Pastors will find new light thrown on the moral problems and "cases" continually brought to their attention. Teachers, from the primary school to the university, will gain new insight into their tasks and difficulties. Parents will realize anew their responsibility for the first steps of moral education in infancy, and guidance when they have to deal with adolescents. Everyone, even the clergyman, (p. 281), will find explanation of his temptations and confirmation of his faith. Even if not every scriptural interpretation or scientific assertion should emerge unchanged from the crucible of experiment and experience which every such serious study must face, Prof. Ligon has made a most valuable contribution both to science and religion. He imitates, as well as characterizes, Jesus as making faith "experimental".

But I feel that, in the main, the author has demonstrated his thesis. He points out the fact that the Beatitudes begin with the word "happy". He shows that this, the goal which all men pursue, is psychologically possible only by correct definition and right methods. The inculcation of "Poverty of spirit, dissatisfaction with things as they are"; "meekness"; "susceptibility of being molded by the Spirit of God"; "purity of heart, the dominance of love for all", and "hunger after righteousness",—all are "a challenge to become research workers in spiritual law" and to "be mentally healthy and to achieve." As these Beatitudes teach "experimental faith", the remaining four inspire "fatherly love." Not "brotherly"; it is from the standpoint of

the ideal father, (Lk. 15:11-32), that it becomes possible to "mourn" for every obstacle to the goal of life for sons and for mankind; to be "merciful", "peacemakers" and to rejoice when "persecuted". Thus seeking to "be perfect as your Heavenly Father is perfect", we bring our minds into harmony with the whole spiritual universe.

The author shows, how throughout the sermon, Jesus applies these principles to solve psychological problems. Sex may be expressed, inhibited, repressed, or sublimated. "Society has demonstrated that monogamy and chastity are essential to health. Psychology has discovered that honest suppression is far healthier than unbridled expressionism." Here is the basis of dealing with sex as implied in the teachings of Jesus. (Mt. 5:27-32.) Sex is a powerful source of energy and should be used in the development of personality." Similarly His teachings are shown to conquer the complexes of fear, anger and inferiority. "Resist not evil" is only the negative side in conquering anger; the positive is "Love your enemies", an imitation of the Fatherly Love of God. (5:38-48.) "Love your enemies" is not the impossible commandment; it is the command which it is impossible to be without." As for "the inferiority complex", "with Jesus' program of mental hygiene centering in the Golden Rule, Christians can root it out of themselves." (7:1-14.) The great passage, 6:19-34, is applied to the removal of fear. "We must have faith in God so that fear disappears."

This is pertinent, but long study of the Sermon on the Mount has convinced the reviewer that it is not a collection of unrelated precepts but a logical unity. Here, every sentence is a step in the refutation of the false purpose which mislead, preparing for the statement of the true life purpose, the commander of all Christ's commands, "Seek first the Kingdom." Prof. Ligon, indeed, repeatedly recognizes the psychological importance of the command. "It may now be reduced to a single formula: Find a life purpose which uses all of your capacities, in some form of social service." (p. 91.) Again, on p. 250: "A third cure of fear is one with which we are already familiar, a dominating purpose in life. Jesus states this clearly." A telling illustration is cited—the resignation of Horace Mann from the presidency of the Massachusetts Senate to take the newly created and despised position of Secretary of Education.

The book deals with personal problems. Jesus came proclaiming the "Kingdom of God", accepting the social conception which rules the Old Testament. He made seeking it the supreme purpose. Prof. Ligon in his closing pages, (370-1,) recognizes this fact. "That our social structure lacks something of being heavenly, everyone will admit. No solution will be found outside the method of Jesus." The men who have been willing to lose the whole world that they might gain their own souls "have made every advance that civilization has ever made. Wherever social problems have been solved, they have solved them."

E. Tallmadge Root.

We Can Still Believe in God

By Allyn K. Foster. Judson. pp. 172, 1936, $1.00.

DR. FRANK W. PADELFORD writes the introduction of this posthumous volume. Dr. Foster died in November, 1934, and was at the time of his death Secretary of the Department of Student Work of the Northern Baptist Convention. Dr. Padelford is the General Secre-

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tary of the Board of Education of the church, and under his direction Dr. Foster worked. The eight chapters composing the volume are the addresses which Dr. Foster was accustomed to give during his lifetime with such power to college and university groups and before congregations of modern outlook and insight.

The reader inevitably thinks as he reads this volume of Dr. Knopf's *The Student Faces Life,* another Judson Press book of two or three years standing. Dr. Foster endeavors to interpret his own religious views and does so remarkably well. Such a man with such a message could not be other than acceptable to groups of thinkers, whether in the colleges or out of them. He had evidently "arrived" in his religious convictions. His plea for belief in Gos as necessary for the religious man is a noble one and his appeal likewise for tolerance and appreciation for those who have differing theological views is not only characteristic of the finest tradition of the Baptists, but will also strike a responsive chord in the minds of a host in all the denominations. His belief that "we need a revival of individual religion" will certainly have the approval of the conservatives of all churches who believe that "such a revival of heartfelt religion would do more to set forward our social causes than all the propaganda and effort now going forward." And in all likelihood, Dr. Foster is right. It is good to read this final word from a friend of long standing who has already tested the verity of his faith through the great adventure.

W. A. HARPER.

Books Received

The Christian Differential, by Talmage C. Johnson; Cokesbury Press —$1.50.

The Master's Influence, by Dean Charles Reynolds Brown; Cokesbury Press—$2.00.

The Search for A New Strategy in Protestantism, by Ivan Lee Holt; Cokesbury Press—$1.50.

African Bridge Builders, by Wm. C. Bell; Friendship Press—$1.00, paper 60c.

We Sing America, by Marion Cuthbert; Friendship Press—$1.00, paper 50c.

Kalkaska's Church

By GORDON BENNETT

WHEN PAUL BUNYAN and his fellow lumberjacks were cutting timber in northern Michigan, Kalkaska was a prosperous village. What's more, the Kalkaskians were getting religion in a big way. At the Baptist Church an evangelist proclaimed salvation and insisted upon immersion as the only form of baptism. The Methodists built the largest church in town with a steeple towering above the tallest trees; the Congregationalists solicited money from the community and bought a bell that could be heard for miles; and the members of the Church of Christ appointed Si Murphy, lumberjack *extraordinaire,* to build an addition on their place of worship. In those days when forests of virgin pine surrounded the village, there was work for everybody, there was money, and religion.

But the supply of timber became exhausted and the lumbering companies moved on, taking part of the population with them, and leaving acres of stump land and many of the lumbermen who tried to farm sandy soil. The era of local prosperity was over, but the people were not depressed. They were clearing farms, building homes, and planning for the future. Some of those who remained had saved nice tidy sums, so they had nothing to worry about. The Methodist Church was still going strong despite the decrease in population, but the Baptists and Congregationalists decided that they could get along better together. So they all moved over to the Baptist Church. The Baptist Ladies' Aid sold their parsonage and spent their money remodeling the Congregationalist manse. From the first it

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was a happy union—doctrinal differences were ignored and property shared. It was as though the contracting parties had taken the marriage vow. "I thee wed, and with all my worldly goods I thee endow."

The depression of 1929 wrought havoc in Kalkaska and the surrounding community. Those who had money invested in stocks awoke one morning to find their savings almost wiped out. Potato growers who had sold their 1927 crop for $1.50 to $3.00 per hundredweight saw the price slip abruptly downward until in the spring of 1933, they were getting twenty-five cents for each bushel and a half of potatoes they had planted, cultivated, sprayed and harvested. When farmers came to town they brought their half-filled cream cans to the back door of Strahan's store, where they were paid eighteen cents a pound for butterfat instead of the forty-five cents they received five years before. Those who had gone to industrial centers returned and squatted in deserted houses and sheds, and the welfare force started working overtime!

The churches suffered as the people suffered, and it seemed neither the Methodists nor the United Church could carry on. Then the Union board members approached the Methodist pastor about ministering to both congregations. He was only too willing, and a verbal agreement was made. The next Sunday morning Baptists and Congregationalists crawled from their beds in response to the Methodist Church bell, and the following week, the Methodist minister moved into the Union parsonage. When cold weather set in, it was deemed advisable to move down to the Baptist building which is smaller and has better equipped Sunday School rooms. In time a Baptist minister came to direct the congregation along the straight and narrow road of righteousness. Then came a young Congregationalist talking of love and abundant life, and now a practical disciple of Wesley is organizing the church on a more stable basis.

One might expect some theological conflict, but there is none, mainly because no one tries to define doctrinal differences. The people who attend church Sunday morning don't come to hear differences defined. I am not even sure that many of them are much concerned about the implications of what the minister says. But they find inspiration and a sense of well-being. Visiting ministers have remarked that they felt a spiritual response from the pews. They were mistaken,—the spiritual Reality is there, even tho' no one speaks. It is a worshipping congregation. Baptists, Congregationalists, Methodists and others are united in a Presence which is love, happiness, and peace. No majestic arches and dimly diffused light fill the worshippers with awe and mystery. There is only a home-like room lighted by the morning sun, but a feeling of love and fellowship abides.

Some of the adherents of this growing institution still retain their membership as Methodists, Baptists, Congregationalists. But most of the younger group have joined The People's Church as such, under a confession of faith based on the elements of common belief. For example, Mrs Engmark belongs to the Baptist Division of the People's Church, but her sons are just members of the People's Church. Within the last three years, twenty-four young people have come into the fellowship—three have joined as Methodists, two as Baptists, and one as a Congregationalist. The remaining eighteen united with the People's Church with no denominational affiliation. In many cases, their parents were not even church attendants. That the tendency is toward a community church rather than a federation is further demonstrated by the fact that three of the most recent acquisitions formerly held membership in the Church of Christ. Rev. Wesley Oldt, a good Methodist himself, is working to eliminate entirely the denominational emphasis and organize the religious life of the village on a community basis.

Veteran Minister Called

REV. J. FRANK MOORE, pastor of Community church at Manchester, Iowa, died July 21, 1936, at the home of his sister, Mrs. M. L. Scott at New Wilmington, Pa. It is reported that his demise was occasioned by a heart attack. He was on a vacation trip at the time of his passing and seemed to have been in excellent health up to the time that he reached the end of his journey. He was 75 years of age but was the very active pastor of a large church.

Mr. Moore was born in Pennsylvania in 1861 and received his training for the Christian ministry in Oberlin College. He served a number of Congregational churches. A few years ago a large contingent of the Methodist church at Manchester came over to the Congregational church to unite with it. Mr. Moore felt that this should result in the formation of a community church. He spent much time in the early days of this new church movement visiting other communities and making himself familiar with community church work.

In his church were to be found the leaders of his community. He kept his mind well furnished with the latest ideas and was known as an eloquent preacher and a friendly pastor. He leaves behind him a church of about 600 members and takes with him the esteem of his entire community.

His long time friend, Rev. Arthur

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R. McLaughlin, pastor of the First Congregational church of Ames, Iowa, delivered the funeral sermon. Among other beautiful things that Mr. McLaughlin said of his friend were these: "He was a true friend to a wide circle of men, women and children. A man of deep convictions, he was tolerant of the opinions of others; a wide reader, keeping abreast of the times, he had the ability to think things through. Indignant in the face of injustice and wrong doing, he was tender in his dealings with the unfortunate, the wayward, the erring. He was a member of that mystic brotherhood whose influence is always on the side of right.

"He was a good minister of Jesus Christ. Not only our Pilgrim Fellowship, but the entire Christian ministry is infinitely poorer today because one of our brethren has fallen from the ranks in the battle for good."

Mr. Moore was consistently interested in the larger Community church movement and led his church to become cooperative with the Community Church Workers. Officials of this movement who visited his church from time to time found it a very live and active organization. In all the state of Iowa there was no more successful church than this one, embodying as it did the social ideals of religion as well as the preaching of the message of salvation to the individual soul.

New Secretary Chosen

AT A SPECIALLY called meeting held on May 1st, the California Church Council, Northern Area, chose the Rev. Paul H. Buchholz, D. D., as Executive Secretary of the Council, Northern Area. He assumed his new duties June 1st.

Dr. Buchholz is a happy choice for the position. His previous experience has fitted him particularly well for the large responsibility which he undertakes. After finishing his college and Seminary work, he served seven years as Assistant Director of the Spanish-speaking work of the Presbyterian Church, U.S.A. He then spent a year in graduate study in Columbia University, receiving his M. A. degree from that institution in June, 1928. He was then called to the presidency of the institution from which he had received his bachelor's degree, the University of Dubuque. He served seven strenuous years in this position and under his guidance the institution made substantial progress. He resigned his position as president to enter the University of California for advanced study. Here he has spent the last academic year. He is a candidate for the degree of Doctor of Education in the Department of Education. His thesis will deal with the problem of the place of Religion in our Public Educational institutions.

Dr. Buchholz has received several flattering offers for administrative work in his own church. But the opportunity presented in the work of the California Church Council appealed to him strongly and he, after careful consideration, accepted the call to this service. He has already met with a representative group of leaders of our Northern California Church life, and has commended himself to all for his clear and statesmanlike view of the work of the Council.

Dr. Harold V. Mather is already serving as Executive Secretary of the Council for the Southern Area, Headquarters at Los Angeles. Dr. Mather was the efficient Secretary of the Southern California Council of Religious Education for several years before he began his present responsibility. Dr. Buchholz and Dr. Mather are both highly trained and well-proved men. Each of them has fine gifts for his present task. Under their combined leadership, the California Church Council has high promise for the future.

New Ministerial Posts

Ministerial changes which have come to our attention since our last issue include: Rev. Matthew Madden who will minister to Mill Plain Union Ch., Waterbury, Conn., after September 1; Rev. Henry E. Stammer Community Church, Montpelier, Idaho; Rev. Orville T. Fletch-

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An Indoor Track Meet

DECORATE THE room with pennants from various colleges or schools. If none are available make your own from colored paper and paste names on in white or black. The size of your group will determine the number of competing colleges, but about four is generally a good number. Have little pennants made for each group to pin on. Appoint a captain for each college, he in turn to choose his men, each captain having a turn for a choice till all are on teams. Captain then gives out little penants and the team goes into a huddle and adopts a yell. There should be a referee and an official score keeper. Points should be given for first and second winners and an inexpensive prize awarded the two teams with highest number of points, such as a box of lollipops (one for each on the team).

Fifty yard dash. Attach four three yard strips of narrow paper to the wall with thumb tacks. Give each contestant a pair of scissors. At a given signal the contestants cut the paper through the center lengthwise to the thumb tack.

Marathon race. Each contestant is given two cardboards about 9x12 inches. Contestants stand on starting line and on the word "go" they race to a distance line and back to start by stepping only on the card boards placed alternately and using only the right hand to move the card boards.

Bean shot. Give each contestant 10 navy beans. In turn he stands over a quart milk bottle and drops them in one at a time, sighting with the eye.

Standing high jump—Suspend doughnuts by means of strings so that each hangs about 6 or 8 inches above the head of the contestant. At a given signal they endeavor to eat the doughnut, without the use of their hands.

Shot put. Each contestant is given an inflated paper bag tied with a string. He stands on a starting line and tries to see how far he can "put" his shot as though it were shot from the shoulder.

Balloon and fan race. Give each contestant an uninflated balloon, a rubber band and a fan. Upon a given signal he inflates the balloon until it is eight inches in diameter, ties it, then places it on a starting line and with the fan, fans it to a goal with no other assistance than the wind of the fan. Balloons must be kept within side lines.

100 yard dash. Tack to the wall about 5 feet above the floor and about 2 feet apart, a piece of string for each contestant. Strings should be about 12 feet long. The contestant takes the end of the string in his mouth and faces the point where the string is attached. At the signal, without the use of hands, he gathers the string into his mouth until all the string has been taken into the mouth and the end attached to the wall is reach. String should be kept taut at all times.

Serve tasty refreshments and close with a sing of carefully chosen college songs.

G. GENEVA DORAN.

House Organ of Community Religion

The community, federated and union churches of America not only practice Christian union; they also seek to put into operation a social Christianity at work for the home town, the nation and the world. Everything that churches try to do can be done better through fellowship and cooperation. This includes the preaching of the gospel, religious education and the cure of souls. Those interested in these projects are asked to become regular readers of the recognized house organ of Community religion. Send a dollar bill along with this blank for a year's subscription to

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Senior C. E. Topics

Sept. 6—The Value of a Man in God's Sight. Gen. 1:26; Ps. 8:4-8; Heb. 13:20, 21 (Consecration meeting).

Sept. 13—The Friendly Christ—in Us. Luke 10:38-42; I John 3:22-24.

Sept. 20—The Law of Love Works. I Sam. 24:1-22.

Sept. 27—Are Missions Done for? Mark 16:14-20.

Sunday School Lessons

Sept. 6—Turning to the Gentiles. Acts 14:8-13, 19, 20; Rom. 10:8-13.

Sept. 13—The Council in Jerusalem. Acts 15:22-29; Gal. 2:1, 2, 9, 10.

Sept. 20—Christian Living. Rom. 12:1-3, 9-21.

Sept. 27—Review: The Spread of Christianity in Western Asia.